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SKETCHES OF THE LIFE AND MINISTRY OF THE REV. ELI FORBES, D. D.

DR. FORBES was born of pious parents; (his father was an officer of the church in Weſtborough, Maſſachuſetts) and, by the bleſſing of God on their good example and faithful inſtruction, he appeared early in life to feel the power of religion upon his heart. While a very child, *knowing the holy ſcriptures, and having taſted the good word of God, and the powers of the world to come*, it is not ſurpriſing that he earneſtly deſired the office of a goſpel miniſter. Very great diſcouragements and difficulties could not damp the ardour, with which he ſought to enter into the vineyard, as a regular and accompliſhed labourer. He finally ſucceeded to obtain a learned education, which he eſteemed indiſpenſable in the high calling, to which he devoted himſelf.

Immediately after leaving the Univerſity, he applied his mind to the ſtudy of theology, which had been the centre of his thoughts and hopes from childhood. He was ſoon a licenſed and very acceptable candidate; in common caſes, it might have been thought too ſoon. But there was ſomething peculiar in *him*; that ſteady inclination to the miniſtry, and conſtant tendency of his thoughts towards its duties, which had been the habit of his mind from early life, were in themſelves an important part of preparation to exerciſe the office. Thoſe circumſtances had naturally contributed to furniſh his mind and heart. They had probably rendered his reading of the holy ſcriptures more frequent, and his ſtudy into their deep and precious meaning more cloſe, as being the matter of his intended employment for life. Doubtleſs, alſo, he paid the ſtricter attention to the preaching of others; and, while learning from them his duty as a chriſtian, he endeavoured to learn the beſt

manner of diſcharging the duties of a miniſter. There are many advantages in an early and ſerious choice, and unwavering determination to be a miniſter; theſe appeared in the caſe of Mr. Forbes, and may have induced the aſſociation to grant him licenſe to preach after a very ſhort period of ſtudy in direct preparation.

Within the firſt year after his graduation, two reſpectable ſocieties preſented him a call; he met the wiſhes of one of them, and was ordained in the north pariſh in Brookfield, Maſs.

Providence was pleaſed to diverſify his lot in the vineyard, and to aſſign him work in ſeveral intereſting ſituations. While young in the miniſtry, he left his flock for a ſeaſon, to officiate in the camp, as a chaplain in the French war. His ſprightly and perſuaſive talents were well adapted to the army; and his reſpectful expoſtulations with the officers, and prudent rebukes to the profane ſoldiers, were not without effect. After a brilliant campaign, which the Doctor in his century diſcourſe characterizes as the *year of the right hand of the Moſt High*, he returned to the more peaceful labours of his pariſh.

Three years after, he went a miſſionary to the Oneidas, the chief tribe of the Six Nations of the Mohawks. No portion of his life appeared to have made ſo lively and deep an impreſſion on his mind, as the ſeven months, ſpent in faithful efforts to evangelize theſe ſavages; and he has been heard to remark, that upon no portion of his labours could he reflect with equal ſatisfaction. Beſide the general impreſſion made, favourable to chriſtianity, he mentioned a conſiderable number hopefully the ſubjects of its genuine power. Theſe he formed into a church, which, he ſaid to the author of this memoir with tears of pleaſure in his eyes, "*remains and flouriſhes to this day.*"

Conſidering how ſhort the period was, which he ſpent among theſe heathen, and under what ſerious difficulties he laboured, through ignorance of their language, it is matter of pleaſing ſurprize, that he was ſo ſucceſsful. And hence let it not be deemed a vain attempt to convey the goſpel into the receſſes of the wilderneſs. Difficulties preſent themſelves to the mind, when we contemplate the noble enterprize; but they ſhould not diſcourage the aſſociated friends of chriſtianity, nor damp the ardour of their miſſionaries. When was it ever ſeen, that God

did not ſecond the ſincere efforts of men in ſo humane and holy a cauſe? Be the difficulties ever ſo many, and the diſcouragements ever ſo great, let them all be met with faith and reſolution. The command is—*Prepare ye the way of the Lord, make ſtraight in the* DESERT *a high way for our God.* The promiſe immediately follows—*Every valley ſhall be exalted, and every mountain and hill ſhall be made low; and the crooked ſhall be made ſtraight, and the rough places plain. And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together; for the mouth of the Lord hath ſpoken it.*

After this miſſion, Mr. Forbes continued with his people in Brookfield about fourteen years, labouring to very great acceptance. But at the commencement of the revolutionary war, when the public ſenſibility was greatly excited, he fell under groundleſs ſuſpicion of attachment to the royal cauſe. It was not a day, when feelings could be reaſoned down, or ſuſpicions, conceived without cauſe, could be removed from every mind by any evidence or declaration. Conceiving that his proſpect of uſefulneſs in that place was at leaſt diminiſhed, he thought it expedient and the will of Providence, that he ſhould ſhift the ſcene of his labours. He accordingly requeſted and obtained a diſmiſſion from his people.

Having been an eſteemed preacher of the goſpel for more than twenty years, his character was extenſively known, and his talents were not left unoccupied. He was immediately employed in the firſt pariſh in Glouceſter, and very ſoon inſtalled paſtor of that church, with unanimity and rejoicing. In this part of the vineyard, he laboured till near his death. The field was very large; his own flock was numerous. But ſuch was the ſituation, in which Providence placed him, that virtually the care of ſeveral churches came upon him. Three contiguous pariſhes were deſtitute of the miniſtry nearly the whole period of his ſettlement in Glouceſter; and his labours of love among them were very frequent, and his influence very great. His attendance at funerals and other ſpecial occaſions in thoſe pariſhes was ready and inſtructive. It is remarkable, and, if heavenly ſpirits look down upon the ſcenes, which once moſt intereſted them, he rejoices to ſee two of thoſe long deſtitute pariſhes, and his own bereaved people, within a year of his death ſupplied with paſtors.

Few men have been in ſo many reſpects fitted for the paſtoral office as Dr. Forbes. As in childhood he deſired, and in youth through many embarraſſments and with ardour he ſought the office of a biſhop; ſo in riper years he loved, he delighted in it. His heart was in his ſacred employment. In his laſt illneſs, in which for a long ſeaſon he ſuffered as much anguiſh of body as can well be imagined, his loudeſt complaint was—"O why can I not work to the laſt?" And this complaint he would inſtantly check with the remark—"But I ſee I muſt ſuffer, as well as do the will of my heavenly Father." When his complaint at any time was a little mitigated, he would ſay with animation —"O, I ſhall yet preach once more." When he had given up all hope of preaching again, it was a plan, which he fondly cheriſhed, to be carried into the church, and to take leave of them at the Lord's table. But of this mournful pleaſure alſo he was diſappointed. This delight in the miniſtry always gave animation to his public exerciſes and religious converſation. Who that converſed with him could doubt, that his heart glowed with love to God and immortal ſouls? He gave himſelf to ſtudy, not relaxing even in old age, bringing to the laſt *out of his treaſure things new*, as well as *old*. It is difficult to ſay, whether he was moſt pleaſing and edifying in the pulpit, or in private converſation. As the matter of his diſcourſes was plain and nouriſhing, ſo his manner in the pulpit was peculiarly engaging; few have been ſo generally acceptable in the churches. Even to old age his voice was muſical and pleaſant, and when he ſpake, *it ſeemed like a lovely ſong, played by an artiſt upon a well ſtrung inſtrument.* He inculcated the mercy of God in Chriſt, as the refuge of the guilty; yet earneſtly diſcountenanced an empty reliance upon the divine goodneſs, or indolence in religion, or any hope of ſalvation without repentance, faith and obedience. The bible furniſhed the matter and was the model of his preaching; and he enforced its injunctions by a pathetic diſplay both of the terrours and promiſes of the goſpel.

His talents in the pulpit, as before mentioned, were ſcarcely his principal excellence. In the private circle, in the chamber of ſickneſs, in the houſe of mourning, he was ſeaſonable, appropriate, and tender. His *words were fitly ſpoken, like apples of*

gold in pictures of ſilver. He was a pattern of diligence and punctuality; by which means he was able to extend his labours into the vacant pariſhes of the town.

Such was this excellent man of God. His miniſtry was long and laborious; he preached with very little interruption more than half a century. His talents were more uſeful than deep; and his preaching more practical than ſpeculative. He appeared to have a happy faculty of apprehending the moſt neceſſary things in religion, and a clear and affecting manner of declaring them to his hearers in public or private diſcourſe.

The cloſe of life anſwered well to the religious zeal and engagedneſs, which occupied the preceding periods of it. He bore extreme pain with fortitude, and beheld the approach of death without terrour. If a wiſh for longer life were at any time expreſſed, the ſole motive of it ſeemed to be the hope of further ſervice in the cauſe of religion; for he looked forward with the moſt animating hope. He once ſaid to a friend, whom he tenderly loved, and wiſhed to ſoothe; "Mourn not for me; for I feel as well aſſured of my ſalvation through grace, as I am of my own exiſtence." The acute pain, by which he was waſted away, in ſome meaſure impaired his memory and faculties, but not in the leaſt his hope; in the pleaſing viſions of which, he at length fell aſleep. *Mark the perfect man, and behold the upright, for the end of that man is peace.*

L.

SERIOUS ADVICE TO YOUTH. BY JOHN MASON, M. A.

PART I.

I. CHOOSE God for your portion; remember that he is the only happineſs of a rational and immortal ſoul. The ſoul, that was made for God, can find no happineſs but in God: It came from God, and can never be happy, but by returning to him again, and reſting in him. Mic. ii. 10. *Ariſe, for this is not your reſt.* Col. iii. 1, 2, 3. *If ye then be riſen with Chriſt, ſeek thoſe things, which are above, where Chriſt ſitteth on the right hand of God: Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Chriſt in God.*

God is all-ſufficient; get him for your portion, and you have all: Then you have infinite wiſdom to direct you, infinite knowledge to teach you, infinite mercy to pity and ſave you, infinite love to care for and

comfort you, and infinite power to protect and keep you. If God be yours, all his attributes are yours; all his creatures, all his works of providence, ſhall do you good, as you have need of them. He is an eternal, full, ſatisfactory portion. He is an ever-living, ever-loving, ever-preſent friend; and without him you are a curſed creature in every condition, and all things will work againſt you.

II. Conſider, that by nature you are dead in treſpaſſes and ſins; a child of wrath, a ſtranger, and enemy to God; and while ſuch, the thoughts of God are terrible to you; you can expect nothing from him but wrath and everlaſting burnings. God is ever angry with the wicked: his holineſs hates all ſin; his all-ſeeing eye beholds it, and his juſtice will puniſh it.

While you are in a ſtate of nature, every thing is a ſnare, and a wicked heart is apt to be taken. Labour to be ſenſible of this, and let the ſinfulneſs of your nature be your greateſt burden. Strive and labour againſt this principally. Get purity of heart, and a holy life will follow upon it; but if you ſtrive only againſt outward acts of ſin, while your heart is let alone, your labour will be in vain, your heart will tire you out; or if it doth not, yet remember, that God's eye is in the heart, and he hath provided a hell for hypocrites. Nothing is more damnable than a wicked unrenewed heart.

III. Conſider, that Chriſt alone is your way to God. Juſtification, pardon, and acceptance with God, are by faith in him alone. Sanctification and a new nature are by the power of his Spirit alone. Let Chriſt therefore be precious to your ſoul. Labour for true faith in him. Take him for your Lord and Saviour; ſubmit to his commands in all things; and reſt your ſoul upon him alone for reconciliation and peace with God. Open your heart to the motions of his Spirit; welcome that principle of a holy and divine life, and be ſure to improve his motions, follow his drawings, and by no means grieve him.

IV. Be ſpeedy in your repentance, and diligent in your endeavours after holineſs. Know the time of God's gracious viſitation. While God is calling, Chriſt inviting, the gate of heaven ſet open, the miniſters of the word exhorting, and the Spirit drawing, make haſte, and delay not.

Conſider your life is but

ſhort, and altogether uncertain. To defer one day may be to your everlaſting undoing. When your life is once gone, it will be in vain to think of repenting. You ſhall then have no more ſermons, no more offers of Chriſt and grace—Heb. ix. 27. God will be patient no more. And if God ſhould take away your life to-morrow, you would periſh inexcuſably for refuſing his grace to-day. One offer of grace refuſed, renders a ſinner inexcuſable, though God ſhould never offer his mercy more. O trifle not with your ſoul! Be not careleſs of eternal happineſs. You have heaven and hell, life and death before you, and it depends upon your own hearty choice, which ſhall be your portion: and they are choſen by the choice of the way, which leads to them. Chooſe life, and chooſe it ſpeedily; and remember once again, that you have but one life to chooſe in. Trifle not away this moment, upon which depends eternity. Miſpend not your ſhort time to your eternal loſs.

Stand not upon a ſhort labour, difficulty, ſelf-denial, or ſuffering, for your eternal happineſs. God would have you ſaved; Chriſt hath died for you, to reconcile you to God; he is aſcended into heaven to open a door for your ſoul to enter in at, and he is interceding with the Father for all grace and mercy for you, if you refuſe him not. He came into the world to *ſeek and to ſave that which is loſt*—Luke xix. 10. Be ſenſible of your ſinful, loſt, damnable condition without him. O make haſte to your Saviour! yield to all his demands, and take him as offered in the goſpel, in all his offices.

V. Endeavour to be truly and thoroughly religious, and be not diſcouraged at the difficulties of it. God's grace ſhall be ſufficient for your help; his promiſes ſhall be your ſweet encouragement; peace of conſcience, and communion with God, ſhall be your ever-preſent cordials. The trouble and pains of religion ſhall be but ſhort, and your reward ſhall be glorious and eternal. Remember that of the apoſtle, when religion calls you to ſelf-denial and ſufferings. *Our light afflictions, that are but for a moment, ſhall work out for us a far more exceeding and eternal weight of glory*—II. Cor. iv, 17. *If we ſuffer with Chriſt, we ſhall alſo reign with him*—II. Timothy ii. 12. *And the ſufferings of this preſent life are not worthy to be compared with the glory, which ſhall be revealed*—Rom viii. 18. See

alſo Iſaiah xliii. 2, 3. *When thou paſſeſt through the waters, I will be with thee; and thro' the rivers, they ſhall not overflow thee; when thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee. For I am the Lord thy God, the holy One of Iſrael, thy Saviour.* Never are we more joyful, than when we deny our joy for Chriſt's ſake! And if theſe arguments will not prevail, then conſider that all the pain and difficulties of religion will be found in the end far more tolerable than hell.

VI. Devote your young years to a good God, and your loving Saviour. The firſt fruits are to be offered to him. The green ears of your youth are to be carried to his ſanctuary. Think it not pity that the vain delights and ſinful pleaſures of youth ſhould be loſt: you ſhall but exchange them for ſpiritual delights, which are far more excellent, inward and laſting. The joy of the Holy Ghoſt, the rejoicing of a good conſcience, communion with God, the ſenſe of his love, and the hope of heaven, are far better than the pleaſures of ſin, and will more than recompenſe your loſs of youthful and carnal delights. And conſider this ſeriouſly, that none have uſually more comfort in their ſouls, than thoſe, who are willing to loſe their ſinful comforts for God and their ſoul's ſake.

Remember that you muſt give an account to God how you ſpend your youth, as well as for old age. Conſider, as young as you are, how many years are already ſpent; and what account you are able to give to God of them. One day ſpent in ſin is too much; and the ſins of one hour deſerve a hell. Younger than you are dead and gone. Let the thoughts of them mind you ſeriouſly of your account. Your call to God's bar may be next. Are you ready? Think often what expenſe of time may be beſt accounted for to God; and ſo ſpend your younger days, as you will wiſh you had ſpent them, when you come to die and be judged.

Suppoſe God ſhould call you away ſuddenly, what ſentence could you expect from him? Are you ready, if the Bridegroom ſhould now come? Matth. xxv. 6. It will be no excuſe at judgment, if you be found in your ſins to ſay, *Lord, I was but young.* He that is old enough to ſin is old enough for hell. You cannot make ſure of God's love, and an intereſt in Chriſt too ſoon. You cannot ſecure your ſoul too ſoon.

Conſider thoſe young ones

in ſcripture, who are commended for their early piety. Samuel was miniſtering to God in his childhood—I. Sam. ii. 18. Joſiah had a tender heart for God in his tender years—II. Kings xxii. 19. Children ſang Hoſannas to Chriſt—Matthew xxi. 15. Timothy was a ſaint betimes —II. Tim. iii. 15. And let theſe young ones be your pattern. The young diſciple was the loved diſciple. God takes great delight in an early convert. All your life is due to God; let him, therefore, have all that ſtill remains, and beg his pardon that any of it hath been denied.

Repentance is eaſieſt in youth. Sin is leſs rooted, ſatan not ſo fortified, grace not ſo much ſlighted, the Spirit not ſo much grieved, and the conſcience not ſo much hardened.

Be ſure therefore to give God your youth. Reſolve now to be ſeriouſly religious. Now beg for the pardon of your ſins, and the ſpirit of holineſs; and though the generality of youth take another courſe, yet be not ſwayed by the multitude, and carried down the ſtream towards hell; let them go, you ſhall have better company. The ſaints of God will love you, the angels of God will guard you, and the preſence of God himſelf ſhall be with you.

And if you find yourſelf ſtill inclined to be as the moſt are, and to do as the moſt do, conſider, that you cannot have that pleaſure in ſin, which others may. You have had a good education, and good inſtructions; your conſcience hath been more awakened, and will not ſuffer you to enjoy the pleaſures of ſin, as others, who are more ignorant and worſe educated, may. Conſcience will mix gall with your honey; when you go to prayer, in the evening upon your bed, when alone and retired, or in the dark, it will read ſad lectures to you, and make you review your paſt delights with bitterneſs.

Labour therefore to approve yourſelf to God in youth; and though others may condemn you, yet God (from whoſe mouth only you muſt live or die) will acquit and juſtify you.

And as a concluſion of this advice, let me perſuade you to conſider, that a forſaking of ſin, when you are moſt capable of pleaſure or honour by it, and a turning to God when you are moſt capable of enjoying the world, will clearly evidence the truth of your converſion. So that a timely converſion to God in youth, as it is

moſt eaſy, it is leaſt queſtionable; for it now appears that God is loved for himſelf, and Chriſt is preferred above the fleſh, and grace above the ſweeteſt delights of the world.

[*To be concluded.*]

For the Magazine.

CHURCH DISCIPLINE.

(Concluded from page 136.*)*

PARTICULAR directions were given to the primitive churches as to the treatment of immoral profeſſors. Others were to avoid, as much as poſſible, all ſocial intercourſe with them: they were to avoid them more cautiouſly than other perſons, whoſe conduct was no better. *I had written to you,* ſaith the apoſtle, *not to keep company with fornicators.* But conſidering how commonly theſe corruptions were practiſed among the heathen, he tells them, it was not his deſign that theſe words ſhould be taken in their moſt extenſive ſenſe, as that would oblige them to leave ſociety entirely; but only that they ſhould withdraw themſelves from every profeſſor thus guilty: *I wrote unto you not to keep company with fornicators; yet not altogether with the fornicators of this world, or with covetous, or extortioners, or idolators; for then muſt ye needs go out of the world. But now I have written to you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a reviler, or a drunkard, or an extortioner; with ſuch an one no not to eat.** (I. Cor. v. 9—11.) The Theſſalonians were required to *withdraw themſelves from every brother, that walked diſorderly.* (II. Theſſ. iii. 6.)

But though the ſcriptures require, that there be diſcipline in the church of God, and reaſon points out its propriety and uſefulneſs, chriſtians are by no means to reſort to it, as an inſtru-

* Concerning the meaning of theſe words, there are different opinions. Some ſuppoſe, that they mean only to prohibit ſacramental communion with a ſcandalous profeſſor. But the words will not eaſily bear ſo limited a conſtruction. If chriſtians were forbid *keeping company* with diſorderly perſons, it would be a matter of courſe that they ſhould not commune together at the Lord's table.

Others ſuppoſe, the apoſtle prohibits chriſtians, in all caſes, to eat at the ſame table with a diſorderly perſon. But if ſo, husbands and wives, parents and children, might be ſeparated.

St. Paul, we humbly conceive, deſigned only to forbid the maintaining of friendſhip or intimacy with diſorderly profeſſors. Chriſtians ſhould not chooſe them for their aſſociates or intimate companions. They ſhould not invite them to their entertainments, nor accept invitations from them.

ment of private revenge.—To adminiſter church diſcipline is a buſineſs extremely diſagreeable in itſelf, and abhorrent to the feelings of pious men. They reſort to it therefore, not for pleaſure, but from a ſenſe of duty, a regard to the honour of religion, and to the ſpiritual good of him, or thoſe, who may be the ſubject of it. That offenders may be perſuaded, that this is the real object, it is highly important, that churches proceed with prudence, meekneſs and charity. Eccleſiaſtical cenſures are never juſtifiable, but when they are deſigned to prevent thoſe dangerous conſequences, ſpecified in the former number, as reſulting from diſorderly walking. They ſhould be adminiſtered to preſerve the honour of Chriſt and his goſpel; to convince the world, that if chriſtians do walk diſorderly, *faſhioning themſelves according to the courſe of this world*, it is wholly contrary to their profeſſion, and is viewed by the church with the ſtrongeſt diſapprobation and abhorrence. It ſhould be done, that the ſame diſhonour might not be done to the goſpel by chriſtians, as was done to the law by the wickedneſs of the Jews; in conſequence of which, God tells them, his *name was continually, every day blaſphemed.* (Iſa. lii. 5.)

The next object ſhould be to reclaim the offender, and bring him to repentance.—Whatever ſeverity there appears to be in the diſcipline of the primitive church, in their practice of delivering over offenders to the buffetings of ſatan, it was evidently deſigned for the promotion of their ſpiritual good. They were not treated as perſons, whoſe condition was abſolutely deſperate, and with whom it was not fit that any more meaſures ſhould be uſed. The inceſtuous perſon was to be delivered over to ſatan, not that his ſoul might be enſlaved, but only that his carnal propenſions might be ſubdued, and his ſpirit ſaved in the day of the Lord —(I. Cor. v. 5.) Correſpondent with this are the exhortations given to the Theſſalonian church: *If any man obey not our word by this epiſtle, note that man, and have no company with him, that he may be aſhamed: yet count him not as an enemy, but admoniſh him, as a brother*—(II. Theſſ. iii. 14, 15.) We find, that how great ſoever may have been the crimes of a profeſſor, whenever the cenſures of the church produce a good effect, and bring him to re-

pentance, the church is bound to receive him, with all readineſs.

St. Paul was as earneſt, that the Corinthian church ſhould receive the inceſtuous perſon, when he became penitent, as he had formerly been in urging them to bring him under cenſure.

Nor is it leſs evident, that the good of others was deſigned. *Know ye not*, ſaith the apoſtle, *that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven*—(I. Cor. v. 6 and 7.) The Corinthians were required to put this wicked perſon away from among them, leſt others ſhould be allured to the commiſſion of the ſame crime, with which his character was ſtained, and leſt general diſorder and impiety ſhould defile the church.—Were a ſtrict diſcipline maintained, and every inſtance of diſorderly walking promptly and ſuitably noticed, we have evident reaſon to believe that religious profeſſors would be more guarded and ſober. The effect, in all probability, would not be confined to outward deportment. They might hereby be led to conſider and realize the evil of a careleſs, unchriſtian behaviour, and avoid it from a conſideration of its being offenſive and dishonourable to God. Such effects were actually produced in the church at Corinth, by the directions, which the apoſtle had given them, relative to the offending perſon. The church in general were rendered humble and circumſpect. They were made ſorry, after a godly manner: *Behold, this ſelf-ſame thing, that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you; yea, what clearing of yourſelves; yea, what indignation; yea, what fear; yea, what vehement deſire; yea, what zeal! In all things ye have proved yourſelves to be clear in this matter.*

We omit the conſideration of particulars, ſuch as the mode of diſciplining, and the ſteps to be uſed. But from this general view, which we have taken, does it not evidently appear, that a neglect of private and public meaſures, for preventing diſorderly walking among religious profeſſors, is unjuſtifiable and dangerous? Is there not the ſame reaſon at preſent, as formerly, for attending to this ſubject? Is there no reaſon to believe that a revival of church diſcipline would be conducive to the intereſt of religion?

Private admonition and public diſcipline are ſometimes neglected from a pretended charity. Under the influence of which, perſons

ſpeak much of the weakneſs of human nature. We are all liable to fall, ſay they, and therefore ſhould lightly paſs over the offences of our brethren. It is not the writer's object to recommend a rigid, unrelenting, unforgiving diſcipline. But real chriſtian charity, far from diſcouraging temperate and prudent diſcipline, requires it. If we have a real love for our brethren, we ſhall deſire to promote their ſpiritual good, excite their attention, and reclaim their wanderings. The conſideration of our being frail and liable to ſin affords not the leaſt reaſon for ſilently paſſing over the ſins of our brethren. Do we abſtain from admoniſhing and cautioning them, for fear they ſhould have occaſion to admoniſh and caution us? Why, that is the moſt friendly office they can do us. It is what we ought by all means to deſire. If we be pious chriſtians, and ſhould fall into ſin, we ſhall rejoice at having our faults fairly laid open to us, and reproved. *Let the righteous ſmite me; it ſhall be a kindneſs: let him reprove me; and it ſhall be an excellent oil, that ſhall not break my head.* Is it not matter of grief to a good man to have religion dishonoured? Is it not peculiarly painful to him, to have been the cauſe of this himſelf? Would he not be thankful therefore to any perſon, who kindly, and in the ſpirit of meekneſs, pointed out to him and reproved whatever was offenſive to God, and diſhonourable to his cauſe. *He that hateth reproof is brutiſh.*

For the Magazine.

ON MERCY,

AS IT IS AN EXPRESSION OF GOODNESS, OR A DUTY TO BE DISCHARGED AMONG MEN.

[*An Extract.*]

MERCY is that affection of the mind, by which we feel the diſtreſſes of our fellow-creatures, and become diſpoſed to aſſiſt and relieve them. Various are the temporal calamities to which mankind are liable. Here we ſhall ſee one reduced, perhaps on a ſudden, from circumſtances of affluence and honour, to the depths of poverty, want and wretchedneſs——There, another lamenting the untimely diſſolution of his deareſt and moſt intimate connexions in life—And there, a third racked with excruciating pains of body, or languiſhing on a bed of ſickneſs and death. And what are the offices of mercy in theſe and other ſad inſtances that might be deſcribed? The man of this temper feels with the miſerable what they feel; and if he can do no more, drops

a tender tear of commiſeration over their pains and ſorrows, and mingles therewith his fervent cries to heaven on their behalf. But if he has it in his power, he inſtantly ſtretches forth the hand of benevolence, and gratifies one of the moſt pleaſing affections of the human heart, by miniſtering to their wants. *He will not ſay to a brother or ſiſter that is naked and deſtitute of daily food, depart in peace, be thou warmed and filled; and*, at the ſame time, *give them not thoſe things that are needful to the body.* Mercy is full of good fruits. She will feed the hungry, clothe the naked, viſit the ſick, and according to her ability afford ſuccour to every kind of diſtreſs. The offices of mercy cannot be better deſcribed than in the language of Job: *When the ear heard me, then it bleſſed me. When the eye ſaw me, it gave witneſs to me, becauſe I delivered the poor that cried, and the fatherleſs, and him that had none to help him. The bleſſing of him that was ready to periſh came upon me, and I cauſed the widow's heart to ſing for joy. I put on righteouſneſs, and it clothed me; my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame; I was a father to the poor, and the cauſe that I knew not I ſearched out; and I brake the jaws of the wicked, and plucked the ſpoil out of his teeth.*

Mercy hath reſpect alſo to the ſpiritual as well as temporal diſtreſſes of mankind. And theſe are great—they are many. How ſad a ſight to behold a ſoul, an immortal ſoul, a ſoul more worth than the whole world, in danger of periſhing forever! A ſoul capable of the knowledge of God, and yet wholly ignorant of him! formed for ſubſtantial pleaſures, and yet deſtitute of any reliſh for them! appointed to perpetual exiſtence, and yet without a hope, a wiſh, a thought beyond the grave!—on the brink of eternity, and yet ſecure and eaſy!—in a word, laden with guilt, and yet fearleſs of puniſhment! So ſad a ſight as this, when beheld with a ſteady eye, cannot fail to pierce the heart of the compaſſionate chriſtian. Viewing a friend, a brother, a child, in theſe deplorable circumſtances, he ſheds tears of real ſorrow over him, addreſſes his fervent cries to God for him, and moſt ardently wiſhes, by his counſel, influence and example, to become the happy inſtrument of his ſalvation. Such was the temper, which inſpired the breaſt of the great apoſtle, and expreſſed itſelf in thoſe memorable words reſpecting the Jews;

My heart's deſire and prayer to God for Iſrael is, that they may be ſaved. I have great heavineſs, and continual ſorrow in my heart. For I could wiſh that myſelf were accurſed from Chriſt for my brethren, my kinſmen according to the fleſh.

To be humane and compaſſionate is a dictate of nature, a principle ſo generally approved, that few care openly to renounce it. Nay, ſome men, who are otherwiſe of a diſſolute character, have very tender feelings for the diſtreſſed. But how is the natural ſympathy of the heart refined and improved by a deep ſenſe of religion, and a firm belief of the great truths it reveals! God is merciful. We have daily convincing proofs of it. His providence kindly ſuſtains us amidſt all the miſeries we ſuffer, and compaſſionately protects us from a thouſand dangers, to which we are every moment expoſed. Yet theſe expreſſions of divine mercy, great as they are, vaniſh as it were into nothing, when compared with THAT, which fills the breaſts of millions of ſinners with unſpeakable admiration and joy. *For the great love wherewith he loved us, he ſpared not his own Son, but delivered him up unto death for our ſakes; that we might not periſh, but have everlaſting life.* Think of this, chriſtians; believe it; feel the bleſſings, which reſult from it; and be unmerciful, if you can.—You cannot. For he, *who is* thus *rich in mercy, hath quickened you, when ye were dead in treſpaſſes and ſins:* and this temper—theſe duties, which I have been recommending, are the natural, the ſpontaneous acts of that new life ye now live. *Ye are followers of* the merciful *God, as dear children; and are conformed to the image of his ſon,* who is *full of grace and truth.*

P. S.

ADVICE OF THE REV. NOAH ATWATER, OF WESTFIELD, MASS. TO HIS ONLY SON, CONTAINED IN A LETTER WRITTEN IN HIS LAST SICKNESS. (MR. ATWATER DIED JANUARY, 1802.)

MY DEAR WILLIAM,

I EXPECT ſoon to be carried to the grave—If you ſhould be ſuffered to live after my death, you will need much advice. I now, before my death, give you my moſt affectionate advice, concerning a number of things, which I conceive to be of real importance.

As a mourner for the death of your father, behave with ſerioufneſs and ſolemnity, fixing your thoughts upon your own death and the neceſſity of an immediate preparation for it.

Be dutiful to your mother. Let all that you ſay to her, and concerning her, be reſpectful. Be kind to her at all times. Remember the kind things ſhe hath done for you, and the tender care ſhe hath taken of you, ever ſince ſhe hath ſuſtained her preſent relation to you. If ſhe ſhould be ill—if ſhe ſhould be helpleſs—if ſhe ſhould live to be old, I hope you will always be ready to take the neceſſary care of her, and to ſhow the utmoſt kindneſs to her, even to her death, as far as you have opportunity. The duty of reſpect and kindneſs towards her is abundantly taught in the word of God; and enforced by innumerable conſiderations, which, I think, have a great influence in your caſe. The *manner* in which you have *ſpoken* to her, and the cheerfulneſs with which you have attended to her calls and deſires, are evidences of this. *I* have, with approbation, taken notice of your conduct towards her: *She* hath taken notice of it with like approbation. A hopeful proſpect hence ariſes, that your good diſpoſition will continue in all the changes which may take place in the family. If it now be cheriſhed, we may ſurely expect that it will operate in you after my death.

Be kind alſo to your ſiſter. Let fraternal goodneſs and love always adorn your character. Manifeſt an obliging diſpoſition in your conduct, in your converſation and in your countenance.

You muſt depend upon yourſelf for getting a living in the world. Many, depending upon their patrimony, neglect their time and ruin themſelves! The patrimony *you* will have will be too ſmall for ſuch an effect. I hope it will be enough for a reputable education, and ſomething beſides. But how ſoon would it vaniſh, if you ſhould ſpend upon it.

You will probably have the offer of a public education. I hope you will have wiſdom to form the beſt choice. If you have not a ſtability ſufficient to regulate you in all the dangers and temptations, to which you may be expoſed at college, I ſhould wiſh you might never go to it. It is, in ſome reſpects, a dangerous place for thoſe who are unſtable in their ways, or viciouſly inclined. Being removed from the immediate inſpection of their parents, they feel a new kind of liberty; and, mingling in the company of the gay and licentious, they meet with new temptations and enticements; hear corrupt opinions and principles, and

hence are more expoſed to fall into a diſregard of religion, and a neglect of their ſouls. "My ſon, if ſinners entice thee, conſent thou not."

But college is an excellent place for thoſe, who have a ſtability to regulate their conduct, and wiſdom to improve their time. They have good inſtructions—good religious regulations——good books—and always ſome good examples, which they may follow.

Let theſe things be ſeriouſly conſidered, before you form a determination to go to college. If you conclude to go thither, be always governed by the ſcriptures of truth. "How ſhall a young man cleanſe his way? By taking heed thereto, according to thy word." The times before you will probably be peculiarly dangerous. A double guard will be neceſſary againſt bad principles and bad practices. "Walk circumſpectly, not as fools, but as wiſe, redeeming the time, becauſe the days are evil." They are days, in which ſcoffers are come.

I ſhould much rather you would ſpend your days in the honeſt and reputable buſineſs of a farmer or mechanic, than procure a public education, and afterwards be inattentive to the advantages it would put into your hands. If you ſhould chooſe the farmer's life, I ſhould by no means be diſſatisfied with your choice. I ſuppoſe your principles and morals would be as well ſecured in that kind of life, as in any other, and perhaps better. A religious, induſtrious farmer is an excellent character. But if you ſhould chooſe the farmer's life, I ſhould not recommend to you a college education: for the money, expended in ſuch an education, together with what might be earned in the mean time, would go far in purchaſing a farm. In that caſe, I ſhould recommend it to you to ſtudy at the academy, in ſome degree all the branches of learning, which are ſtudied at college.

If you are really a godly perſon, born again by the Spirit of God, I ſhould recommend it to you to be a miniſter of the goſpel, provided you ſhall poſſeſs the other pre-requiſite qualifications. In that caſe, you ought to have a public education, and to pay a particular attention to the languages, in which the Bible was originally written.* If you are at college, be always diligent in your ſtudies, ſteady

* Happy is every faithful miniſter of the goſpel, how low ſoever his external circumſtances may be.

in virtuous principles, and manly in your deportment. Be above little things, and deſpiſe them wherever they appear. Be not too frequently in company in others' rooms, nor have company too frequently in your own. Aſſociate yourſelf principally with the ſerious ſcholars.—Make them your greateſt intimates, and, if you can, chooſe ſuch for your room mates. Be as frugal in your expenſes as you can, conſiſtently with decent reputation. Learn the art of being eſteemed manly and generous, by ſpending but a little. To do this you muſt be virtuous and keep out of the way of thoſe who ſpend too laviſhly. Keep an exact account of all your expenditures. It will be well to keep ſchool ſome part of your time, to keep you through your education. Secure the friendſhip of the college authority—*This* will be eaſily done by ſtudying well and behaving well.

I ſhould not wiſh you to ſtudy law. Many of the lawyers are reputable and worthy men, and very uſeful in the community. But many temptations attend their profeſſion. If this is the courſe to wealth and honour, be not unduly influenced by that conſideration. Let a competency of the things of this life, and a moderate ſtation of uſefulneſs be ſufficient objects in your view.* Employ all your property and all your influence for the glory of God, and for the higheſt good of yourſelf and your fellow creatures.

I ſhall not give poſitive directions reſpecting your choice of a profeſſion; but be ſure to chooſe one that is favorable, and the *moſt* favorble to a pious life.

Neither would I give you poſitive directions to make choice of a profeſſion before you enter upon a publick education, though I think it beſt to have your mind pretty well ſettled reſpecting it. Many ſcholars are ruined by idleneſs—many by company—many by bad principles and corrupt practices—and many by money. Some take a pedantick courſe, and ſome a foppiſh one. Both are obſtructions to mental improvement, and inconſiſtent with good reputation.—Always ſpeak and walk and act naturally. Affectation is extremely diſagreeble. Be always kind, mild and condeſcending: and yet always keep at a proper diſtance from improper intimacies.

[*To be concluded.*]

*"Wilt thou ſeek great things for thyſelf? Seek them not."

For the Magazine.

CONFORMITY TO THE WORLD.
N°. II.

THE example of the world is not to be followed in the prevalent neglect of the holy ſcriptures. You ſay, the world, meaning this part of it, is chriſtian, becauſe the chriſtian religion is generally received as true. But is it cuſtomary to examine what this religion is? Is the Bible read with that attention, which ought to be beſtowed on a book, opening the inviſible world, and making known the terms of ſalvation? The conſciences of many perſons would not be entirely at eaſe, were they not occaſionally to read a chapter in the Bible. They do it for the purpoſe of quieting themſelves. When they have read a ſhort portion, it is enough, whether they underſtand it, and apply it to themſelves, or not. Now, between reading in this manner, and reading with an earneſt deſire to become wiſe to ſalvation, there is an important difference; which difference will be made apparent by the following compariſon. A man, who needs exerciſe, takes into his hand ſome inſtrument of labour, and goes to work. His object is, not to do ſo much work, but, by exerciſe, to put his body into a better ſtate. With the labouring man, the caſe is quite different. He labours, not for exerciſe, but that ſo much work may be accompliſhed. He is not ſatisfied, becauſe he has laboured ſo long, unleſs the work be done.

If men generally read the Bible to know its true meaning, to underſtand the will of God, the conditions of ſalvation, and the duties required of man, they would read with attention; they would compare ſcripture with ſcripture; they would conſider what went before, and what followed after, that the aim and drift of the inſpired writer might be known.

Great inattention to ſcripture is likewiſe proved from this circumſtance, that it ſeldom affords ſubjects of converſation. If the ſacred writings be hard to be underſtood, (for they are often accuſed of obſcurity) why do we not, beſides ſtudying them diligently, diſcourſe on them frequently?

Even were the ſcriptures not what they are, the oracles of divine truth, were they human compoſition, they would, however, be entitled to great reſpect, barely on account of their age. In this point of view only, one would think, that a good knowledge of them would be conſidered as a neceſſary part of the educa-

tion of youth. Inſtead of this, many young perſons, taught from their earlieſt years to believe theſcriptures, are permitted to grow up in profound ignorance of what theſe venerable writings contain. This is moſt aſtoniſhingly the caſe in all ranks of ſociety, the high and the low; but, on a general ſcale, it is more peculiarly ſo in the former.

There are many perſons of ſound underſtanding and much literature, who, notwithſtanding, have little knowledge of the deſign and contents of the Bible. One would think, that a book of ſuch antiquity, and ſuch a particular caſt, giving account of a nation, ſo little known from any other ſource, would certainly be read by all literary people; and ſo, doubtleſs, it would, were it not denominated *the word of God.* It is nearly certain, that if the Jewiſh and chriſtian ſcriptures had never been conſidered as divine oracles, every learned man would be aſhamed not to have a good knowledge of them.

Be not conformed to this world. If the ſcriptures be the oracles of the living God, communicated in mercy to ignorant men, and pointing out the only method of recovery from that ſtate of ruin and moral corruption, the effects of which are ſo univerſally apparent; if they truly repreſent to us a ſtate of everlaſting reward or puniſhment, and teach us in what way the former is to be obtained, and the latter avoided, it muſt be our duty to give all diligence to the things, which they contain. No man, of a moment's reflection, will deny this concluſion. No man can deny the infinite value of a communication from God on ſuch a ſubject, nor doubt the guilt of thoſe, who neglect, or careleſsly read, ſuch writings. LEIGHTON.

ON DEVOTION, No. III.

HAVING in ſome former numbers explained the nature of devotion, I would now recommend this devout ſpirit to imitation.

Firſt, By ſhowing, that true devotion is rational and well founded—

Secondly, That it is of the higheſt importance to every other part of religion and virtue—and,

Laſtly, That it is moſt conducive to our happineſs.

True devotion is rational, and well founded. It takes its riſe from affections, which are eſſential to the human frame. We are formed by nature to admire what is great, and to love what is a-

miable. Even inanimate objects have power to excite thoſe emotions. The magnificent proſpects of the natural world fill the mind with reverential awe. Its beautiful ſcenes create delight. When we ſurvey the actions and behaviour of our fellow creatures, the affections glow with greater ardour; and if to remain unmoved in the former caſe, argues a defect of ſenſibility in our powers, it diſcovers in the latter an odious hardneſs and depravity in the heart. The tenderneſs of an affectionate parent, the generoſity of a forgiving enemy, the public ſpirit of a patriot or a hero, often fill the eyes with tears, and ſwell the breaſt with emotions toobigfor utterance. The object of thoſe affections is frequently raiſed above us in condition and rank. Let us ſuppoſe him raiſed alſo above us in nature. Let us imagine, that an angel, or any being of ſuperior order, had condeſcended to be our friend, our guide and patron; no perſon, ſure, would hold the exaltation of his benefactor's character to be an argument why he ſhould love and revere him leſs. Strange! that the attachment and veneration, the warmth and overflowing of heart, which excellence and goodneſs on every other occaſion command, ſhould begin to be accounted irrational, as ſoon as the Supreme Being becomes their object. For what reaſon muſt human ſenſibility be extinct towards him alone? Are all benefits entitled to gratitude, except the higheſt and the beſt? Shall goodneſs ceaſe to be amiable, only becauſe it is perfect?

It will, perhaps, be ſaid, that an unknown and inviſible being is not qualified to raiſe affection in the human heart. Wrapt up in the myſterious obſcurity of his nature, he eſcapes our ſearch, and affords no determinate object to our love or deſire. *We go forward, but he is not there; and backward, but we cannot perceive him; on the left hand, where he worketh, but we cannot behold him; he hideth himſelf on the right hand, that we cannot ſee him.* Notwithſtanding this obſcurity, is there any being in the univerſe more real and certain, than the Creator of the world, and the ſupporter of all exiſtence? Is he, in whom we live and move, too diſtant from us to excite devotion? His form and eſſence indeed we cannot ſee; but to be unſeen, imperfectly known, in many other inſtances, precludes neither gratitude nor love. It is not the ſight, ſo much as the ſtrong conception, or deep impreſſion of

an object, which affects the paſſions. We glow with admiration of perſonages, who have lived in a diſtant age. Whole nations have been tranſported with zeal and affection for the generous hero, or public deliverer, whom they knew only by fame. Nay, properly ſpeaking, the direct object of our love is in every caſe inviſible. For that, on which affection is placed, is the mind, the ſoul, the internal characters of our fellow creatures;—which, ſurely, is no leſs concealed, than the divine nature itſelf is, from the view of ſenſe. From actions, we can only infer the diſpoſitions of men; from what we ſee of their behaviour, we collect what is inviſible; but the conjecture, we form, is at beſt imperfect; and when their actions excite our love, much of their heart remains ſtill unknown. I ask then, in what reſpect God is leſs qualified than any other being, to be an object of affection? Convinced that he exiſts—beholding his goodneſs ſpread abroad in his works, exerted in the government of the world, diſplayed in ſome meaſure to ſenſe in the actions of his Son, Jeſus Chriſt, are we not furniſhed with every eſſential requiſite, which the heart demands, in order to indulge the moſt warm, and at the ſame time the moſt rational emotions?

If theſe conſiderations juſtify the reaſonableneſs of devotion, as expreſſed in veneration, love and gratitude, the ſame train of thoughts will equally juſtify it, when appearing in the forms of deſire, delight, or reſignation. The latter are, indeed, the conſequence of the former. For we cannot but deſire ſome communion with what we love; and will naturally reſign ourſelves to one, on whom we have placed the full confidence of affection. The aſpirations of a devout man after the favour of God, are the effects of that earneſt wiſh for happineſs, which glows in every breaſt. All men have ſomewhat, that may be called the object of their devotion; reputation, pleaſure, learning, riches, or whatever apparent good has ſtrongly attached their heart. This becomes the centre of attraction, which draws them towards it, which quickens and regulates all their motions. While the men of the world are thus influenced by the objects, which they ſeverally worſhip, ſhall he only, who directs his devotion towards the Supreme Being, be excluded from a place in the ſyſtem of rational conduct? or be cenſured for having paſſions, whoſe ſenſi-

bility correſponds to the great cauſe, that moves them?

The importance of devotion to every other part of religion will be the ſubject of the next number. Z.

From the Chriſtian Obſerver.

EVIL EFFECTS OF A PROCRASTINATING SPIRIT.

Mr. Lowe after ſome time becomes both a husband and a father. His only ſon is inoculated for the ſmall-pox, which, however, did not take effect. His wife expreſſing much anxiety to have him inoculated a ſecond time, he anſwers; 'Undoubtedly, my dear; undoubtedly. But I think we had better have him vaccined:* I am not ſure, however, but I will aſk D——'s opinion this day, and be guided by that. I ſhall ſee him at dinner, he has promiſed to dine with us.' Some accident prevented him from coming; and I thought of writing to him the next day, but afterwards put it off. Lucy came again into my ſtudy, where ſhe was ſure to find me in the morning. 'My dear,' ſaid ſhe, 'do you recollect that you deſired me to defer inoculating our little boy till you could decide whether it be beſt to innoculate him in the common way or the vaccine?' 'Yes, my dear, I recollect it perfectly well: I am much inclined to the vaccine. My friend, Mr. L. has had all his children vaccined, and I juſt wait to ſee the effect.'—'Oh, my love,' ſaid Lucy, 'do not wait any longer, for you know we run a terrible risk of his catching the ſmall-pox every day, every hour.'—'We have run that risk and eſcaped theſe three years paſt, ſaid I, and in my opinion the boy has had the ſmall-pox.' 'So Mr. and Mrs. Nun tho't; and you ſee what has happened. Remember our boy was inoculated by the ſame man. I am ſure, ever ſince Mr. Nun mentioned this, I never take little Baſil out to walk; I never ſee him in a ſhop; I never have him in the carriage with me, without being in terror. Yeſterday a woman came to the coach door with a child in her arms, who had a breaking out in his face. I thought it was the ſmall-pox, and was ſo terrified, that I had ſcarcely ſtrength or preſence of mind enough to draw up the glaſs. Our little boy was leaning out of the door to give a half penny to the child.—'My love,' ſaid I, 'do not alarm yourſelf ſo terribly, the boy ſhall be inoculated to-morrow.'—'To-morrow! Oh,

* Inoculated with the Kine-Pox.

my deareſt love, do not put it off till to-morrow,' ſaid Lucy; 'let him be inoculated to-day.' 'Well, my dear, only keep your mind eaſy, and he ſhall be inoculated to-day, if poſſible; ſurely you muſt know I love the boy as well as you do, and am as anxious about him as you can be.' 'I am ſure of it, my love,' ſaid Lucy, 'I meant no reproach. But ſince you have decided that the boy ſhall be vaccined, let us ſend directly for the ſurgeon and have it done, and then he will be ſafe.' She caught hold of the bell cord to ring for a ſervant. I ſtopped her; 'No, my dear, don't ring,' ſaid I, 'for the men are both out. I have ſent one to the library for the new letters on education, and the other to the rational toy-ſhop for ſome things I want for the child.' —'Then if the ſervants are out, I had better walk to the ſurgeon, and bring him back with me.'—'No, my dear,' ſaid I, 'I muſt ſee Mr. L's children firſt; I am going out immediately; I will call upon them; they are healthy children; we can have the vaccine infection from them, and I will inoculate the boy myſelf.'—Lucy ſubmitted. I take a melancholy pleaſure in doing her juſtice, by recording every argument that ſhe uſed, and every perſuaſive word that ſhe ſaid to me upon this occaſion. I am anxious to ſhew that ſhe was not in the leaſt to blame. I alone am guilty: I alone ought to have been the ſufferer. It will ſcarcely be believed—I can hardly believe it myſelf, that, after all Lucy ſaid to me, I delayed two hours, and ſtaid to finiſh making an extract from Roſſeau's Emilius before I ſet out. When I arrived at Mr. L.'s the children were juſt gone out to take an airing, and I could not ſee them. A few hours may ſometimes make all the difference between happineſs and miſery. I put off till the next day the inoculation of my child! In the mean time a coachman came to be hired. My boy was playing about the room, and, as I afterwards recollected, went up cloſe to the man, and while I was talking, ſtood examining a greyhound upon his buttons. I asked the coachman many queſtions, and kept him for ſome time in the room. Juſt as I agreed to take him into my ſervice, he ſaid he could not come to live with me till the next week, becauſe *one of his children was ill of the Small-Pox.* Theſe words ſtruck me to the heart. I had a dreadful preſentiment of what was to follow. I remember ſtarting from my ſeat, and driving

the man out of the houſe with violent menaces.. My boy, poor innocent victim, followed, trying to pacify me, and holding me back by the ſkirts of my coat. I caught him up in my arms. I could not kiſs him: I felt as if I was his murderer. I ſet him down again: indeed I trembled ſo violently that I could not hold him. The child ran for his mother.—I cannot dwell on theſe things. Our boy ſickened the next day, and the next week died in his mother's arms."

I am unwilling, Mr. Editor, to cloſe my communication, without reminding your readers that the moral, which this extract inculcates is one of the very firſt importance: I ſhall be diſappointed, therefore, ſhould it have no other effect, than to amuſe a few vacant minutes. Let it be remembered, that a procraſtinating ſpirit, whatever ſhape it may happen to take, and to whatever objects it may happen to be particularly directed, is wholly oppoſed to the ſpirit and temper of chriſtianity, and cannot fail to be productive of evil. The chriſtian is commanded to be diligent in buſineſs. But it is not merely as it effects the ſhop or the farm, or as it tends to the embarraſſment of accounts, or the loſs of health, that I deprecate the indulgence of a procraſtinating ſpirit. The procraſtinator will have to anſwer for the opportunities of doing good, which he has loſt; for the miſery, which he has perpetuated by his neglecting to adminiſter relief, when relief was in his power; for the pangs, which he has inflicted on ſome dependent, who looks for his promiſed interference, but looks in vain. Theſe load him with an awful reſponſibility: and yet there are conſequences, ſtill more tremendous, which may be incurred through the prevalence of this noxious propenſity. Under its influence ſelf-examination and private prayer, however indiſpenſable they are to the health of the ſoul, may be poſtponed, from conſiderations of the moſt trifling import. The great work of repentance may, in like manner, be deferred: alas! how often, and how fatally is it deferred! till, at length, no place is found for it. "To-day," ſaith the Almighty, "if ye will hear my voice, harden not you hearts."—"Behold now is the accepted time, behold now is the day of ſalvation." Theſe dreamers hear the declaration, and reply "to-morrow." But before the projected "morrow" comes, their ſun has ſet in

darkneſs, never more to riſe. God has "ſworn in his wrath that they ſhall never enter into reſt."

I will conclude with a few words of exhortation, drawn from a divine ſource, which I earneſtly pray that God by his Spirit may deeply impreſs on the minds of all, who read them.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it;"—"redeeming the time becauſe the days are evil."——"Whatſoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wiſdom in the grave whither thou goeſt."

PARTICEPS CRIMINIS.

A GENERAL REMARK RELATING TO ROMANS III. 24, TO WHICH PLACE THE READER IS REQUESTED TO DIRECT HIS ATTENTION.

Being juſtified freely by his grace, through the redemption there is in Chriſt Jeſus.

THIS is an imperfect ſentence of itſelf, and ſeems to have connexion with ſomething elſe. We naturally look for a ſubſtantive, to which the participle *juſtified* relates. We ask, who they are, of whom it is ſaid, *Being juſtified, &c.?* No ſatisfactory anſwer to this can be obtained by looking into the preceding verſe, which runs thus; *All have ſinned, and come ſhort of the glory of God.* If the word *juſtified*, in the 24th verſe, agree with the word *all*, in the 23d, the natural import of the language, would be, that men are juſtified before they have ſinned. The words in their natural order would run thus; *For all, being juſtified freely by his grace, through the redemption there is in Jeſus Chriſt, have ſinned, and come ſhort of the glory of God.*

The following words do not relieve the difficulty. Certainly they afford no ſubſtantive, with which the word *juſtified* can agree.

The writer begs leave with diffidence to propoſe a conjecture.

On reading the 24th verſe, *Being juſtified freely by his grace, through the redemption there is in Chriſt Jeſus*, we ſhould naturally ſuppoſe, that the apoſtle was going to ſomething further, to render the ſentence perfect. But we find nothing of that kind, till we get to the firſt verſe of the fifth chapter; and there the apoſtle ſeems to reſume the ſentence, and proceed with it. *Therefore, being juſtified by faith, we have peace with God, though our Lord Jeſus Chriſt.* Here the participle *juſtified* accords with the nominative *we*, and the ſentence is finiſhed.

It is ſubmitted to the reader's conſideration, whether all, which intervenes between chapter iii. verſe 24, and chapter v. verſe 1, be not a parentheſis. It is indeed a long one, but it well agrees with St. Paul's manner of writing. Whoever has read his writings with moderate attention, knows, that he was much in the habit of uſing parentheſes;—that thoughts ſeem to croud upon him, and contend for utterance. Allured by ſome thought, introduced to illuſtrate the main ſubject, he ſometimes flies off at conſiderable length, and then returns. The reader will fully underſtand my meaning, by turning to Epheſians iii. 1. *I Paul, the priſoner of Jeſus Chriſt for you Gentiles.* He was going to add, *Beſeech you, that ye walk worthy of the vocation, with which ye are called.* But he does not add this, till he comes to the firſt verſe of the next chapter. The reaſon is this: To make his addreſs the more affectionate and impreſſive, he ſtyles himſelf the *priſoner of Chriſt for the Gentiles.* The introducing of this thought leads him to ſtate particularly that diſpenſation of God's grace; or that myſtery, agreeably to which, *the Gentiles ſhould be fellow heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the goſpel.* After he had, in twenty verſes, which our tranſlators conſider as parenthetical, ſpoken of this diſpenſation, which had been a myſtery, he reſumes the ſubject, as we have ſaid, in the following words: *I, therefore, the priſoner of the Lord, beſeech you that ye walk worthy, &c.*

Now let us ſee if Romans iii, 24, compared with Romans v. 1, be not a parallel place.

Being juſtified freely by his grace, through the redemption there is in Chriſt. He was going to add theſe words; *We have peace with God, thro' our Lord Jeſus Chriſt.* But he does not add theſe words till he gets to the firſt verſe of the fifth chapter. The reaſon was, he had introduced the thought of our redemption by Chriſt. His mind ſeized upon it, and he followed it, together with other thoughts immediately connected with it, through the remainder of the third, and through the whole of the fourth chapter. Then, in chapter v. verſe 1, he reſumes the ſubject, preciſely in the manner, in which he reſumed his former ſubject in Eph. iv. 1. In one place he ſays; "*Therefore*, being juſtified by faith." In the

other; "I, *therefore*, the priſoner of the Lord."

The writer humbly offers this conjecture to the conſideration of thinking perſons.

LEIGHTON.

SIR MATTHEW HALE'S SCHEME FOR SPENDING HIS TIME.

MORNING.

1. To lift up my heart to God in thankfulneſs for renewing my life.

2. To renew my covenant with God in Chriſt.

1. By renewed acts of faith, receiving Chriſt, and rejoicing in the height of that relation.

2. Reſolution of being one of his people, doing him allegiance.

3. Adoption and prayer.

4. Setting a watch over my own infirmities and paſſions, over the ſnares laid in our way. *Perimus luitis.*

DAY EMPLOYMENT.

There muſt be an employment—two kinds.

1. Our ordinary calling, to ſerve God in it. It is ſervice to Chriſt, though never ſo mean—Col. iii. Here, faithfulneſs, diligence, cheerfulneſs. Not to overlay myſelf with more buſineſs than I can bear.

2. Our ſpiritual employment: mingle ſomewhat of God's immediate ſervice in this day.

REFRESHMENTS.

1. Meat and drink: moderation, with ſomewhat of God.

2. Recreations. 1ſt, Not our buſineſs. 2d, Suitable. No games, if given to covetouſneſs or paſſion.

IF ALONE.

1. Beware of wandering, vain, luſtful thoughts: fly from thyſelf, rather than entertain theſe.

2. Let thy ſolitary thoughts be profitable: view the evidences of thy ſalvation, the ſtate of thy ſoul, the coming of Chriſt, thy own mortality; it will make thee humble and watchful.

COMPANY.

Do good to them. Uſe God's name reverently. Beware of leaving an ill impreſſion, or ill example. Receive good from them, if more knowing.

EVENING.

Caſt up the accounts of the day. If aught be amiſs, beg pardon. Gather reſolutions of more vigilance. If well, bleſs the mercy and grace of God that hath ſupported thee.

Go, reader, profit by theſe hints of a great and good man. We live to little profit, becauſe we live at random.

Z.

For the Magazine.

THE DOCTRINE OF REGENERATION A REASONABLE DOCTRINE.

JESUS ſaid to a ruler in Iſrael; *Except a man be born again, he cannot ſee the kingdom of God.*

It is very generally agreed, that our Saviour by the *kingdom* of *God* meant heaven. To *ſee* this kingdom is the ſame, as to reliſh or enjoy heaven.

To derive pleaſure from any particular ſource, correſponding taſte and habits are neceſſary. Muſic is to ſome a ſource of great delight; but, to partake in this delight, we muſt poſſeſs a muſical ear. To enjoy a beautiful landſcape, we muſt have the faculty of ſeeing.

No creature can be happy out of its element; out of that ſtate, for which its faculties, taſte, or habits are accommodated. The beaſts of the field cannot fly in the air, or ſubſiſt in the ocean. Fiſhes of the ſea would agonize and die amidſt fields of graſs, or gardens of fruit; though creatures of a different kind would be regaled, and nouriſhed by theſe.

We are well pleaſed with our own country; but an African is not. He is uſed to different air, different ſeaſons, different language, and different diet. His habits are formed on a different plan from ours. To enjoy what we enjoy, he muſt have the ſame taſte.

When a mathematical lecture is delivered, why do ſome liſten, and others ſlumber? Becauſe one has a taſte for mathematics; the other has none.

When impaſſioned poetry is read, why is one perſon thrown into ecſtacy, and another wholly inattentive? Becauſe one has a taſte, and the other has none, for that particular kind of compoſition.

Hence does it not certainly follow, that ſuch a ſtate, exerciſes and employments, as render the children of God ſupremely happy, would afford no pleaſure at all to perſons of a different character. Saints and ſinners, having taſtes exceedingly different, cannot derive ſupreme felicity from the ſame ſource. There muſt be a particular moral taſte, a particular ſtate of heart, to render any perſon capable of enjoying that, which conſtitutes the felicity of redeemed ſouls.

Reader, art thou capable of enjoying God? Would his immediate preſence, and the ſociety of juſt men made perfect, ſatisfy thy deſires, and render thee bleſſed? Doſt thou deſire to be perfect in God's love, to ſpend thy future exiſtence in con-

templating and praiſing the character of him, whom angels adore? If not, how couldſt thou enjoy heaven? How canſt thou marvel at the words of Chriſt; *Except a man be born again, he cannot ſee the kingdom of God.*

LEIGHTON.

FRAGMENTS.

ABSURDITY OF DELAY.

To acknowledge the importance of religion, to complain of its difficulties, and at the ſame time to defer all connexion with it, till ſome future ſeaſon, when theſe difficulties will be much greater, than at preſent, is ſuch an outrage on common prudence, as mankind are aſhamed to be guilty of in any other affair, than that of their ſoul's ſalvation.

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FAITH. *(From Cowper.)*

If we have no communion with God here, ſurely we can expect none hereafter. A faith, that does not place our converſation in heaven; that does not warm the heart, and purify it too; that does not, in ſhort, govern our thought, word and deed, is no faith, nor will it obtain for us any ſpiritual bleſſing here or hereafter. Let us ſee, therefore, that we do not deceive ourſelves in a matter of ſuch infinite moment. The world will be ever telling us, that we are good enough, and the ſame world will vilify us behind our backs. But it is not the world, which tries the heart; that is the prerogative of God alone!

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SUPERINTENDING PROVIDENCE.

A firm perſuaſion of the ſuperintendance of Providence over all our concerns, is abſolutely neceſſary to our happineſs. Without it, we cannot be ſaid to believe in the ſcriptures, or practiſe any thing like reſignation to his will. If I am convinced that no affliction can befal me, without the permiſſion of God, I am convinced likewiſe, that he ſees and knows that I am afflicted; believing this, I muſt in the ſame degree believe, that if I pray to him for deliverance, he hears me; I muſt needs know, likewiſe, with an equal aſſurance, that if he hears, he will deliver me, if that will upon the whole be moſt conducive to my happineſs; and if he does not deliver me, I may be well aſſured, that he has none but the moſt benevolent intention in declining it. Without this perſuaſion, every bleſſing, however we may think ourſelves happy in it, loſes its greateſt recommendation, and every affliction is intolerable.—Death itſelf muſt be welcome

to him, who has this faith; and he, who has it not, muſt aim at it, if he is not a madman. *Cowper.*

For the Magazine.

THE INFLUENCE OF RELIGIOUS INSTITUTIONS UPON MEN, WITH RESPECT TO DOMESTIC LIFE.

[*An extract.*]

It is chiefly on account of their domeſtic ſituation, that we can pronounce men happy or miſerable. Here the pleaſures are enjoyed, which ſweeten life; here the pains are felt, which embitter our days. No uneaſineſs abroad will ſit heavy on a man, when the pleaſing reflection riſes in his mind, that he has happineſs at home: no enjoyment from without will give real and laſting ſatisfaction, when he knows that he has a curſe in his own houſe.

One of the moſt agreeable ſcenes we can ever ſurvey upon earth, is a peaceful and happy family; where friendſhip comes in to draw more cloſely the bonds of nature; where the individuals reſemble the human body; and if one member ſuffer, all the members ſuffer with it; and if one member be honoured, all the members rejoice; where every care is divided, every ſorrow diminiſhed, every joy redoubled, by diſcovery, by ſympathy, by communion; where mutual confidence prevails, and advice, conſolation, and ſuccour are reciprocally given and received. To ſuch a ſight God himſelf calls our attention; "Behold how good and pleaſant a thing it is for brethren to dwell together in unity." Some things are good, but not pleaſant; and ſome things are pleaſant, but not good. Here both are combined, and the effect is fragrant as the ſacred perfume, and reviving as the influences of heaven. "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the ſkirts of his garments; as the dew of Hermon, and as the dew that deſcended upon the mountains of Zion: for there the Lord commanded his bleſſing, even life forever more."

It is no ſmall advantage attending the inſtitutions of divine worſhip, that they miniſter to the happineſs of domeſtic life. A new bond will be added to the conjugal union, when thoſe, whom it connects, walk to the houſe of God in company, take ſweet counſel with one another, and ſet out jointly in the way, that leads to life. Watered by the dews of heaven, which fall here, the olive plants will flouriſh round your table. What ſacred ſenſations will fill the boſom

of a parent, when, viewing his family ſitting at the feet of Jeſus, he ſays, in the fulneſs of a grateful heart; "Lord, behold me, and the children, whom thou haſt given me!"

Religion, real religion, is friendly to the enjoyment of domeſtic and ſocial felicity. Thoſe, who would poſſeſs real happineſs in their families, muſt invite religion, the religion of the bleſſed Jeſus, to their houſes. This is the one thing needful; this is the univerſal benefactor of mankind. Religion has the "promiſe of the life that now is, and of that which is to come." It ſecures our individual and our relative happineſs; it brings peace into our boſoms, and joy into our dwellings.

It has long been the ſubject of remark, that religion has the moſt powerful influence upon every thing, on which the happineſs of houſeholds depends. Religion ſecures the diſcharge of every relative duty; it attracts the divine bleſſing; it prepares us for all events. If we ſucceed, it keeps our proſperity from deſtroying us; if we ſuffer, it preſerves us from fainting in the day of adverſity. It turns our loſſes into gains; it exalts our joys into praiſes; it makes prayers of our ſighs; and in all the uncertainties of time and changes of the world, it ſheds on the mind a "peace, which paſſeth all underſtanding." It unites us to each other, not only as creatures, but as chriſtians; not only as huſbands and wives, parents and children, brethren and ſiſters, but as diſciples of Jeſus; not only as ſtrangers and pilgrims upon earth, but as heirs of glory, honour and immortality. For you muſt ſeparate; it is uſeleſs to keep back the mortifying truth. It was the condition, upon which your union was formed. O man! it was a mortal finger, on which you placed the ring, vain emblem of perpetuity. O woman! it was a dying hand, that impoſed it. After ſo many mutual and growing attachments, to ſeparate! What is to be done here? O religion, religion, come and relieve us in a caſe, where every other aſſiſtance fails; come and teach us not to wrap up our chief happineſs in the creature; come and bend our wills to the pleaſure of the Almighty, and enable us to ſay; "It is the Lord, let him do what ſeemeth him good; the Lord gave, and the Lord hath taken away, and bleſſed be the name of the Lord;"—come and tell us that they are diſpoſed of infinitely to their advantage;

that the ſeparation is temporary; that a time of re-union will come; that we ſhall ſee their faces, and hear their voices again.

Take two chriſtians, who have been walking together like "Zachariah and Elizabeth in all the commandments and ordinances of the Lord blameleſs." Is the connexion diſſolved by death? No. We take the Bible along with us, and inſcribe on their tomb; "Pleaſant in life, and in death not divided." Is the one removed before the other? He becomes an attractive to the other; he draws him forward, and is waiting to "recieve him into everlaſting habitations." Let us ſuppoſe a pious family re-uniting together, after following each other ſucceſſively down to the grave. How unlike every preſent meeting! Here our intercourſe is chilled with the certainty of ſeparation. There we ſhall meet, to part no more; we ſhall be forever with each other, and forever with the Lord. Now affliction often enters our circle, and the diſtreſs of one is the concern of all. Then we ſhall "rejoice with them that rejoice," but not "weep with them that weep; for all tears ſhall be wiped from our eyes, and the days of our mourning ſhall be ended."

There is a beauty, alſo, when the rich and the poor, when the high and the low, who ſeldom meet together on other occaſions, aſſemble in one place, one great family, in the preſence of their common Lord, when they are ſtripped of every adventitious circumſtance, and where virtue makes the only diſtinction among them. It is the image of thoſe golden times when ſociety began; it is the image of the ſtate, which is to come, when God ſhall be all in all.

Reader, peruſe again the extracts preſented to you in this, and the three preceding numbers. They repreſent to you the powerful and happy tendency of the chriſtian religion. They ſtate to you the ſalutary effect of religious inſtitutions upon men, with reſpect to their religious capacity, their moral character, their political ſtate, and their domeſtic life. They authoriſe the following concluſion:

Whoever habitually abſents himſelf from attending on public ordinances, has to anſwer for it to his God, to his neighbours, to his country, and to his family. He partakes with other men in their ſins; he aſſociates with the enemies of mankind; and does what in him lies,

to undermine the baſis, on which the order and happineſs of civil ſociety are built. He teaches the falſe ſwearer to take the name of God in vain; he directs the midnight robber to his neighbour's houſe; and he delivers into the hand of the aſſaſſin a dagger, to ſhed innocent blood.

RELIGIOUS INTELLIGENCE.

From the Chriſtian Obſerver.

BRITISH AND FOREIGN BIBLE SOCIETY.

AGREEABLY to our promiſe, we ſhall now proceed to inſert a few extracts from the Appendix of the Report of the Britiſh and Foreign Bible Society, which cannot fail to gratify our readers.

The firſt is an extract of a letter from the Rev. Dr. Dalrymple, one of the miniſters of Ayr.

"I give you joy, and would take ſome ſmall ſhare of it myſelf, that we have lived to the day of a Britiſh and Foreign Bible Society. In the 82nd year of my age, and 59th of my miniſtry; next to both deaf and blind: it is little that I can do in an active way to aſſiſt in ſo glorious a deſign: but that little ſhall not be wanting. This evening I intend to overture our Synod for a Collection, after the good example of the Preſbytery of Glaſgow, and I hope to ſucceed." (p. 34.)

Mr. Kieſling a reſpectable merchant in Nuremberg thus writes.

"Your letter afforded me ſuch joy, that I could not contain myſelf, but immediately went to the Rev. John Godfried Schoener, one of the moſt reſpectable miniſters of our city, in order to communicate to him the joyful news from a far country. He was no leſs affected than myſelf; and we agreed to appoint a meeting of chriſtian friends on Aſcenſion-day, at which we unanimouſly reſolved to unite for the formation of a Bible Society, and by a printed letter to invite our chriſtian friends throughout Germany and Switzerland to aſſiſt us in ſo noble an undertaking.

"When ſometimes I am privileged to give away a Bible or New-Teſtament, father and mother, ſon and daughter, are running after me, thanking me a hundred, and a thouſand times, kiſſing my hand, and my coat; ſhedding tears of joy, and loudly exclaiming; 'May God bleſs you: may the Lord Jeſus bleſs you in time, and to all eternity.' Really, I felt ſometimes a foretaſte of heavenly joy, ſo that I could not ſufficiently bleſs God for having entruſted me with the honorable commiſſion of ſteward of the kind benefactions of others. But the more I diſperſe, the more the petitions both of miniſters and ſchoolmaſters increaſe, not only from Auſtria, but likewiſe from Stiria, Corinthia, and Hungary, inſomuch that I am afraid to preſent their petitions." [p. 36.]

The addreſs, circulated by the Nuremberg Bible Society throughout Germany, cloſes with the following appeal.

"We confidently hope for the ſucceſs of our undertaking. If in England, according to the lateſt accounts, even hard working artiſans have contributed their mite towards the ſupport of the Bible Society, can we ſuppoſe that leſs zeal for the good cauſe will be diſplayed by our German and Swiſs reverers of the ſacred writings?

"The inherent value of the book, the religious wants of the people, the critical circumſtances of the times, the preſent tranquillity of the States;

all theſe, beſides many other urgent reaſons, loudly call for attention to this important undertaking.

" O ye, who know and revere the Bible, which yet remains the Bible of all religious parties, lend your aid in promoting it: ye, who on the brink of the grave can diſpoſe of your property at pleaſure, think on the words of the juſt Judge of the world, *I was hungry, and ye gave me meat; I was thirſty, and ye gave me drink.* If the bleſſing be already ſo great for him, who miniſters to the bodily wants of his fellow creatures, how much greater will it be for thoſe, who, conſtrained by the love of Chriſt, provide for ſatisfying the hungry after the living word of God, and lead thirſty ſouls to the pure wells of ſalvation!" (p. 41.)

From the letter of a Roman Catholic Prieſt in Swabia we gladly extract a few paſſages.

" I had the pleaſure to learn, from a copy of your letter, addreſſed by Mr. Tobias Kieſling, of Nuremberg, the great number of zealous friends of the Bible in London, who are filled with a noble deſire to ſend out the pure word of God, as the beſt preacher, into the world. This account excited in my breaſt the moſt heartfelt joy and gratitude towards that God, 'who is the only Giver of every good and perfect gift;' but I felt alſo lively emotions of unfeigned love and affection for you and for all the Members of that venerable Bible Society; for whom I with a thouſand bleſſings. May the Lord Jeſus, through whom all bleſſings are communicated to us, be the beginning and end of their praiſeworthy undertaking! and may his name be glorified for it to all eternity!

" What particularly induced me to write, was your queſtion, Whether the Bible was ſtill prohibited to the Catholics? Being convinced thereby, that you were mindful even of the poor Catholics, I was particularly moved and edified; for indeed nothing is more affecting than that love, which embraces all, without the leaſt diſtinction; 'for God is love; and he that dwelleth in love dwelleth in God, and God in him.' I felt myſelf, therefore, conſtrained to thank you in the name of all honeſt and well-diſpoſed Catholics, for theſe your fraternal ſentiments.

" In anſwer to your queſtion, I obſerve, properly ſpeaking, the Bible has never been prohibited to the Catholics. The Council of Trent only ſtates—*The indiſcriminate reading of the ſacred ſcripture is forbidden.* Well-informed Catholics took this always in that ſenſe only: that not all books of the Bible, *promiſcuouſly*, ſhould be put into the hands of the common people; referring chiefly to ſome books of the Old Teſtament. Beſides, this prohibition of the Council of Trent has never been admitted as binding by the whole body of the Roman Catholic clergy in Germany; but ſo much is true, that all blind bigots of our church have always ſpread the opinion, that it was entirely forbidden for all laymen to read the Bible: and this prejudice is, alas! ſtill deeply prevalent among the greater part of the people. There are, however, at preſent, many of our clergymen, both in Swabia and Bavaria, who ſtrongly recommend the reading of the Bible, chiefly of the New Teſtament; and do every thing in their power to promote it. I have for my own part diſtributed many New Teſtaments, and ſome Bibles, among better enlightened Catholics; and ſeveral of my dear brethren in Chriſt do the ſame. We are, however, not able to ſatisfy all the demands for Bibles." (p. 43, 44.)

" I am ſure we could diſpoſe of a good number of Bibles and New Teſtaments. The people ſeem to get more and more deſirous of the Bible; and the number of clergymen

is increaſing, who not only would tolerate, but commend the reading of it.

"I feel a very great deſire to witneſs the formation of a ſimilar Bible Society amongſt the Roman Catholics; and, indeed, I will make ſome attempts, though I foreſee many difficulties; and can hardly ſuppoſe that ſo many active and benevolent friends of the Bible are to be found amongſt the Roman Catholics, as would be requiſite for ſuch an undertaking. Your queſtion, however, reſpecting the Catholics, inſpires me with the hope, that your Society is deſirous to extend its beneficial influence likewiſe to the Catholics, wiſhing only to know, whether a diſperſion of Bibles amongſt them would be practicable:—and, indeed, it would not only be practicable, but deſirable in the higheſt degree." (p. 44.)

"I cannot expreſs, in terms ſufficiently ſtrong, the fervency of my joy, and love towards all, who, throughout England, heartily believe in Jeſus Chriſt as their only Saviour, and zealouſly endeavour to extend the Redeemer's kingdom. I embrace them all as the beloved and elect of God, as friends and brethren in Chriſt, let them be of whatever name, or belong to whatever church or denomination. The more diſtant the countries, and the more different the outward forms and eſtabliſhments are, the more I rejoice, if I am privileged to hear, that our ever-faithful Lord and Saviour is gathering from amongſt them a flock of believing people. Truly, God has a numerous *Army of Reſerve* in England, who do not bow before the Baal of the age, nor ſacrifice to the God of the times. Let all, who know his name, glorify him for this mercy! May the peace of God, and the all-ſufficient grace of our Lord Jeſus Chriſt be with you all." (p. 45.)

We add one more extract: it is taken from a letter dated in North Wales, Feb. 22, 1805.

"There are none of our poor people willing to live and die without contributing their mites towards forwarding ſo glorious a deſign. Their zeal and eagerneſs in the good cauſe, ſurpaſſes every thing I have ever before witneſſed. On ſeveral occaſions we have been obliged to check their liberality, and take half what they offered, and what we thought they ought to give. In very many inſtances, ſervants have given one third of their wages for the year. In one inſtance, a poor ſervant-maid put down one guinea on the plate, being one third of her wages: that it might not be perceived what ſhe put down, ſhe covered the guinea with a halfpenny. One little boy had with much trouble reared a brood of chickens; when the collection came to be made, he ſold them all, and gave every farthing he got for them towards it; and this was his whole ſtock, and all the living that he had. Innumerable inſtances of a ſimilar nature might be mentioned. Great joy prevails univerſally at the thought that poor Heathens are likely ſoon to be in poſſeſſion of a Bible; and you will never hear a prayer put up, without a petition for the Bible Society and Heathen Nations." (p. 60.)

To the Editors of the Piſcataqua Evangelical Magazine.

GENTLEMEN,

The following Memoirs of the late very pious and worthy Mrs. C. are committed to your inſpection, to be publiſhed or ſuppreſſed, as you ſhall think proper.

MEMOIRS OF MRS. P. C. WHO DIED AUG. 26, 1804, IN THE 57TH YEAR OF HER AGE.

MRS. C. was endowed with good natural powers, which were cultivat-

ed and improved by a decent education. Her natural diſpoſition was remarkably mild, amiable, obliging, modeſt and unaſſuming. Her conduct in the ſeveral relations ſhe ſuſtained, was worthy of imitation, and ſecured the attachment of her friends, and the eſteem of her acquaintance. As a child, ſhe was deſirable, dutiful and diligent; as a ſiſter, loving; as a neighbour, kind, peaceable and obliging; as a wife, prudent, affectionate and faithful; as a member of the church of Chriſt, orthodox, exemplary, inſtructive, and much engaged. When about 21 years of age, ſhe was hopefully renewed in the temper of her heart, and was ſoon received as a member of the viſible church of Chriſt. From that time to her departure out of the world, ſhe ſhone peculiarly bright as a humble and faithful follower of Jeſus, notwithſtanding her frequent complaints of great wickedneſs, and doubts of ſincerity. For more than thirty years ſhe laboured under a general and increaſing *debility*, which at length ended in death. During the three laſt years of her life ſhe was almoſt entirely confined to her bed, and took ſo little food, eſpecially for ſeveral months before her death, that the preſervation of her life ſeemed a miracle. But, notwithſtanding all her weakneſs, diſtreſs, and trials of every kind, her mind was calm, her belief in the rectitude of the divine government unſhaken, and her view of divine truths animating to her ſoul. The cauſe of Zion lay near her heart; and, when ſhe heard ſpecial inſtances of its promotion, ſhe was greatly rejoiced. As the time of her departure drew near, her proſpect of the heavenly Canaan grew brighter and brighter; and her great burden was, a fear of impatience in waiting God's appointed time. She often expreſſed an earneſt deſire to die on the Sabbath, that joyful day, when the bleſſed Saviour burſt the bars of death, and aroſe in triumph from the grave. Agreeably to her wiſh, on Sabbath, the 26th of Auguſt, in the year of our Lord 1804, at an early hour in the morning, ſhe yielded up her ſpirit into the hands of her God, and, as we truſt, entered through the gate into the heavenly paradiſe, to be forever in the unveiled preſence of Him, whom her ſoul loved.

What is already ſaid is but a general account of this pious woman. Something more particular may now be obſerved. At times, even from a child, ſhe was much concerned reſpecting death and a future ſtate; and was afraid to neglect ſecret prayer; though, as ſhe afterwards found, it was wholly through fear of puniſhment. At the age of thirteen, ſhe was deprived of her pious mother. This was peculiarly trying to her; becauſe ſhe was the only perſon, to whom ſhe could freely open her mind, being much exerciſed with youthful diffidence. She now concluded, that, in order to obtain ſalvation, ſhe muſt live a ſtrict and ſerious life; eſpecially, be conſtant in attending on publick worſhip and ſecret devotion. Thus ſhe lived for a number of years in this round of external duties. But ſhe did not find that comfort in religion, which ſhe ſuppoſed chriſtians enjoyed. This ſhe concluded was owing to her unfaithfulneſs in duty. But for this neglect of duty ſhe excuſed herſelf; for, as ſhe was about to ſettle in the world, ſhe thought her preſent opportunity to attend to religion was not ſo favorable, as it would hereafter be.

She was now married to Mr. S. C. being in the twentieth year of her age. Having previouſly formed a ſolemn reſolution, after this ſcene, more ſtrictly to attend to religion, ſhe now attempted to put it into practice. But, alas! ſhe had not yet been brought to ſee the wickedneſs of her heart, though, at times

ſhe had great and increaſed fears, reſpecting the truth and ſincerity of her religion. Upon the birth of her firſt child ſhe was brought to the borders of eternity. At this time, and by this affliction, the Lord was pleaſed to give her a very clear view of her awful wickedneſs and danger. As ſhe afterward expreſſed it, the great fountain of pollution in her heart was now clearly laid open to her view; and ſhe was made very ſenſible, that God looked at the *temper of her heart*, and not merely at her external conduct. Her diſtreſs of mind, as well as of body, was now very great. She clearly ſaw herſelf every moment expoſed to fall under the eternal wrath of Almighty God, having no intereſt in the great Redeemer. All the duties ſhe had ever attempted to perform, now appeared to her as not proceeding from a right ſtate of heart; and all her refuges were now ſwept away. She moſt earneſtly begged of God for that temper of heart, without which, ſhe was ſenſible, ſhe muſt periſh forever.* Her conviction and diſtreſs increaſed for about a fortnight. And now ſhe ſaw and felt herſelf to be completely ſhut up to the ſovereign pleaſure of Jehovah; for ſhe was moſt deeply ſenſible, that, unleſs the Lord had mercy on her, ſhe muſt periſh forever. In this critical moment, God graciouſly appeared for the deliverance of her ſoul. As ſhe expreſſed it, the Lord made her willing to caſt herſelf into his arms for mercy.

After this, ſhe had joy and peace in believing, even ſuch as ſhe never before had experienced. She was greatly delighted with the character of God, as held forth in his works and word; and felt willing to be entirely at his diſpoſal. Although her ſickneſs continued, and grew more and more threatening, yet ſhe was raiſed above the fears of death, ſo that ſhe could converſe upon it with the greateſt freedom and compoſure. She now gave up her tender infant, her husband, and her earthly all, expecting every hour would be her laſt. But it pleaſed the Lord to reſtore her again to a comfortable meaſure of health, though never to complete ſoundneſs, and to ſpare her to be the mother of eight other children. After this, even to her laſt years, ſhe had many fears, leſt her converſion ſhould prove to be only a ſick-bed repentance; although ſhe found a very great alteration in her views and feelings, reſpecting the things of religion. About this time ſhe had a very happy, ſoul-refreſhing ſeaſon on the day of publick Thankſ-

* NOTE BY THE EDITORS.

We cannot but expreſs our opinion of the reaſonableneſs and propriety of ſuch a meaſure. Agreeable to which opinion are the following words of Preſident EDWARDS:

"*Socrates might pray to God, and he attended his duty, when he did ſo, though he knew not the revelation, which God had made of himſelf, in his word. Seneca, though he did not embrace the goſpel, which at that time was preached in the world, yet he might pray to that Supreme Being, whom he acknowledged. And if his brother Gallio, at Corinth, when Paul preached there, had prayed to this Supreme Being to guide him into the truth, that he might know whether the doctrine, which Paul preached, were true, he therein would have acted very becoming a reaſonable creature, and any one would have acted unreaſonably in forbidding him. Any natural man may as well expreſs his deſires to God, as hear, when God declares his will to him. 'Tis true, when an unconverted man prays, the* MANNER *of his doing it is ſinful.*"

Edwards' Humble Enquiry.

"*They, who have no intereſt in the covenant of grace, and are in no reſpect God's covenant people, may lawfully hear the word and pray.*"

The ſame author.

giving. She was ſo far recovered from her ſickneſs, as to be able to ſit up in her room. When a portion of the family's Thankſgiving ſupper was brought to her, ſhe was asked if ſhe did not wiſh for company. She replied; "No. I think I enjoy a very *animating* view of divine things. This is far more ſweet to me, than all the dainties, this world can afford." And thus ſhe lived for ſome time, with the world, as ſhe thought, in a good meaſure under her feet. Not long after this, ſhe became a member of the church of Chriſt.

She was called to endure many hardſhips and trials. She conſtantly laboured under great weakneſs of body; and was often almoſt overcome with fears, reſpecting the ſincerity of her heart, on account of the circumſtances attending her ſuppoſed converſion above mentioned, and the great degree of wickedneſs, ſhe ſtill found in her heart and life.* She was likewiſe called in providence to bury four of her children. But all theſe trials ſhe endured with chriſtian fortitude and ſubmiſſion; and appeared even to be greatly profited by them. Yea, ſhe ſaid; "Under my ſoreſt afflictions, I think I can adopt the language of the prophet Habakkuk; *Although the fig-tree ſhall not bloſſom, neither ſhall fruit be in the vine; the labour of the olive ſhall fail, and the fields ſhall yield no meat; the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls; yet I will rejoice in the Lord, I will joy in the God of my ſalvation.*"

She truly acted the part of a faithful mother towards her children. Her treatment of them manifeſted a natural tenderneſs, united with chriſtian fidelity. She laboured much to inſtil into their minds religious inſtruction. She was ſtrict in teaching them, when young, the *Shorter Catechiſm.* She ſtrongly exhorted them to remember their Creator in the days of their youth. She moſt ſolemnly warned them of the vanities of youth, and the ſnares of the world. She laboured to impreſs upon their minds a ſenſe of their depravity, and of the abſolute neceſſity of holineſs of heart, in order to enter into the kingdom of heaven. It was very wounding to the tender feelings of her heart, to diſcover in her own children, or in other youth, a fondneſs for thoſe worldly ſcenes and amuſements, which ſhe knew would hereafter coſt them moſt keen reflections. At a certain time, in converſation with a chriſtian friend, in the preſence of her children, ſhe was asked what ſhe thought reſpecting the religious attainments of her children. Her anſwer was to this effect; "I have no ſufficient reaſon to hope that any of them are ſubjects of ſaving grace. Were they all to die as they now are, I fear they would be miſerable." This converſation was particularly noticed by her oldeſt daughter; and, through the bleſſing of God, made a very deep and, it is thought, ſaving impreſſion upon her mind.

For ſeveral of her laſt years, ſhe diſcovered an extraordinary fondneſs for reading the Bible, and other religious books. She committed to memory much of the holy ſcriptures; and many of Watts' Pſalms and

* OBSERVATION OF MR. BAXTER.

So weak is faith in moſt that are ſincere, and ſo little kept in exerciſ, and ſo ſtrong is ſenſe, and ſelf, and fleſh, and worldly baits and intereſt, and Satan's temptations, that, in my experience, (who have converſed with as many, that are careful for their ſouls, as moſt have done, I think) it is a very ſmall number, that I could ever hear ſay, I am certain of my juſtification and ſalvation; *but* a great number, *who have lived in holy confidence, hope and peace, and* ſome *in great joy, but* moſt *in tolerable fears and doubtings, and* ſome few *oppreſſ'd by thoſe doubts. So that certainty of ſalvation is very rare.* [Editors' note.]

Hymns. This ſhe found to be of great uſe and comfort to her in her laſt ſickneſs; for, during the three laſt years of her life, her bodily weakneſs and diſtreſs were ſo great, ſhe was unable to read but a very little.

[*To be concluded.*]

ANECDOTE.

A POOR woman in the country went to hear a ſermon, wherein among other evil practices, the uſe of diſhoneſt weights and meaſures was expoſed. With this diſcourſe ſhe was much affected. The next day, when the miniſter, according to his cuſtom, went among his hearers, and called upon the poor woman, he took occaſion to ask her, what ſhe recollected of his ſermon? She complained much of her bad memory, and ſaid ſhe had forgotten almoſt all that he delivered; "But one thing (ſaid ſhe) I remembered—I remembered to burn my buſhel."

A *doer* of the word cannot be a *forgetful* hearer. *Eng. Magazine.*

POETRY.

From the Chriſtian Obſerver.

"PEACE BE STILL."

"Go, laſh with *monarch* hand the main,
Go, and the winds rebellious chain,"
The Perſian deſpot ſaid.
To ſpeed the task in *vain* they fly,
Still roar'd the wind, and ſtill on high
The billow curl'd its angry head.

Not ſo when once Judea's wave
Forgot herſelf, and dar'd to rave
In preſence of her God;
Unmov'd the world's great Saviour ſtood;
"*Be ſtill,*" he cried; the bluſhing flood
Crouch'd ſuppliant 'neath its Maker's nod.

'Tis thus, when o'er the wounded ſoul
The troubled waves of *ſorrow* roll,
The world would huſh the ſtorm;
She bids her *ſlaves* the tempeſt ride,
Bids them command the furious tide,
The fields of bliſs no more deform.

Then *Pleaſure* from ſome vantage ground
Scatters her oily perfumes round;
And *Honour* mounts the blaſts;
Wealth in his bags the breeze would bind;
In vain: ſtill deeper roars the wind,
Still wide the *moral tempeſt* waſtes.

But if Religion's hallowed form
"Move on the waters," ſoon the ſtorm
To dumb *repoſe* is driven:
Mute is the blaſt, which tore the *ſoul*,
And ſtill the wave, which us'd to roll,
And all is peace in heaven.

THE MISERY OF UNBELIEF.

By Cowper.

Thus often unbelief, grown ſick of life,
Flies to the tempting pool or felon knife;
The jury meet, the coroner is ſhort,
And lunacy the verdict of the court.
Reverſe the ſentence, let the truth be known;
Such lunacy is ignorance alone:
They know not, what ſome paſtors may not know,
That ſcripture is the only cure of woe:
That field of promiſe, here it flings abroad
Its odours o'er the chriſtian's thorny road:
The ſoul, repoſing on aſſur'd relief,
Feels herſelf happy amidſt all her grief,
Forgets her labours as ſhe toils along,
Weeps tears of joy, and burſts into a ſong.